

the Christian doctrine to be a needless intruder on our speculations, or an imposition on our belief; and I wonder that this grave fact should so little have alarmed the Christian students of elegant literature. The wide difference between the dictates of the two authorities is too evident to be overlooked ; for the writers in question have very rarely, amidst an immense assemblage of sentiments concerning happiness, made any reference to what the inspired teachers so explicitly declare to be its constituent and vital principles. How many times you might read the sun or the moon to its repose, before you would find an assertion or a recognition, for\* instance, of a change of the mind being requisite to happiness, in any terms commensurate with the significance which this article seems to bear, in all the varied propositions and notices respecting it in the New Testament ! Some of these writers appear hardly to have admitted or to have recollected even the maxim, that happiness must essentially consist in something so fixed in the mind itself, as to be substantially independent of worldly condition, for their most animated representations of it are merely descriptions of fortunate combinations of external circumstances, and of the feelings so immediately depending on them, that they will expire the moment that these combinations are broken up. The greater number, however, have fully admitted so plain a truth, and have given their illustrations of the doctrine of happiness accordingly. And what appears in these illustrations as the brightest image of happiness ? It is, probably, that of a man feeling an elevated complacency in his own excellence, a proud consciousness of rectitude ; privileged with freedom of thought, and extended views, cleared from the mists of prejudice and superstition ; displaying the generosity of his nature in the exercise of beneficence, without feeling, however, any grateful incitement from remembrance of the transcendent generosity of the Son of Man; maintaining, in respect to the events and bustle of the surrounding scene, a dignified indifference, which can let the world go its own way, undisturbed by its disordered course; temperately enjoying whatever good grows on his portion of the field of life, and living in a cool resignation to fate, without any strong expressions of a specific hope, or even solicitude, with regard to the termination of life and to all futurity. Now, notwith-